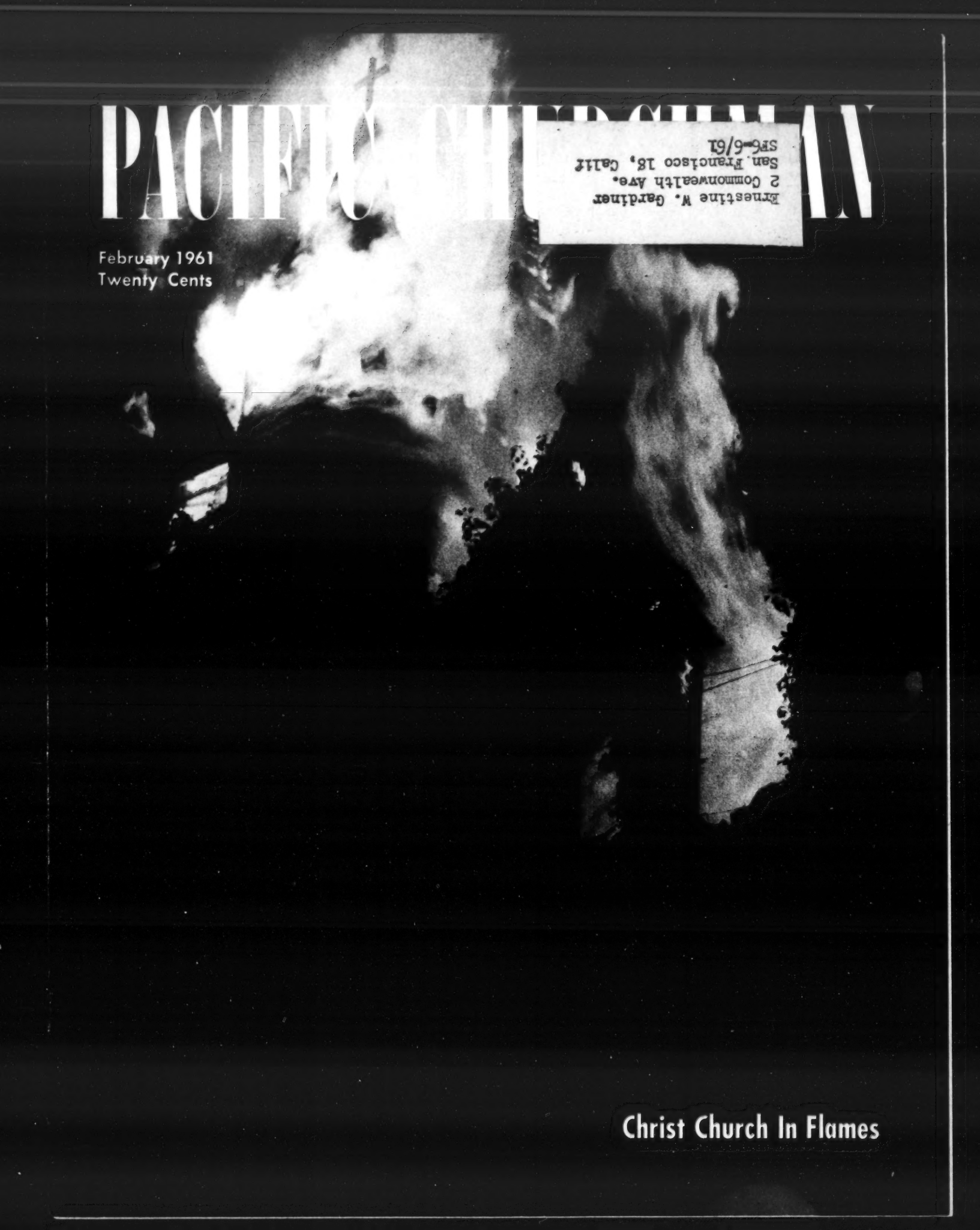


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BISHOPS' CALENDARS

February

BISHOP PIKE

- 15 Preacher, Ash Wednesday service, Grace Cathedral.
Inter-Church service, All Saints', Carmel.
- 16 Trustees' meeting, C.D.S.P.
- 19 Preacher, Memorial Church, Harvard University.
Speaker, Taft School, Waterbury, Connecticut.
- 20-24 Preacher, Lenten Noonday Services, St. Thomas', New York City.
- 26 100th Anniversary, Trinity Church, San Jose.
- 28 Annual meeting, Protestant Episcopal Old Ladies' Home.

March

- 4 Ordination to the Priesthood, the Rev. Donald Sower, St. Bartholomew's, Livermore.
- 5 Preacher, Grace Cathedral.
Confirmation, St. Paul's, San Rafael.
Confirmation, St. Augustine's, Fairfax.
- 8 Address, School of Law, University of California, Berkeley.
- 11 Confirmation, St. Andrew's, San Bruno.
- 13-17 Preacher, Lenten Noonday Services, Christ Church Cathedral, Houston.

February

BISHOP MILLARD

- 15 Invocation, Annual Congress of California Optometric Association, Jack Tar Hotel.
- 16 St. Dorothy's Rest Board Meeting.
- 19 Confirmation, St. Elizabeth's, South San Francisco.
Confirmation, St. Stephen's, Belvedere.
Presbytery "Service of Witness", St. Anselm's, Lafayette.
- 21 Lenten Program, Grace Cathedral, Tuesday evenings during Lent.
- 22 Speaker, Corporate Communion, Washington Day Breakfast.
- 26 Confirmation, Trinity Church, San Francisco.
Confirmation, St. Martin's, Daly City.
- 28 Diocesan Council meeting.
Lenten Program, Grace Cathedral

March

- 3 Meeting of Comity Committee, No. Calif.-Nev. Council of Churches
- 5 Confirmation, St. Aidan's, San Francisco.
Confirmation, St. Edmund's, Pacifica.
- 7 Lenten Program, Grace Cathedral.
- 12 Confirmation, St. David's, Pittsburg.
Confirmation, Church of the Ascension, Burlingame.
- 14 Lenten Program, Grace Cathedral.
- 15 Address, U.C.L.A. Students, "Christian Commitment."

ABOUT THE COVER—Seconds before it crashed to the floor of the church, the spire of Christ Church, Alameda, is shown in flames in the early morning of December 27. The dramatic photo was made by Lou Calderon of the Alameda Times-Star.

(See story on page 6)

THE CASE OF ALL THE CHURCHES

By THE RT. REV. JAMES A. PIKE, J.S.D., S.T.D.

Since I am writing this before the Diocesan Convention and the action it will take in the matter of voluntary giving vs. assessment, it is nevertheless clear now that for 1961 we will be under Grace rather than under the Law.



This whole matter of the support of the larger work is a great achievement, for which I congratulate the parishes and missions and their people. About the third week of December sufficient pledges had been received to virtually meet the amount of the tentative budget presented at San Jose, and thus we were able, pursuant to the Enabling Resolution at the San Jose Convention, to declare the Diocese, for this coming year, fully on a voluntary plan. The assessment was suspended.

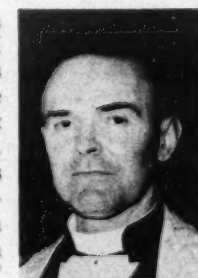
This is a wonderful thing, both because it is theologically and ethically right, and because it is practical. The latter is true for two reasons: (1) It eliminates the whole machinery of appeals and the fallible judgments invariably involved in their determination; and (2) Judging from the experience of other Dioceses which have gone over to the voluntary plan, the total given each year will steadily increase, enabling us better to fulfill our responsibilities for the mission of the church. Speaking of the Mission of the Church (a capital "M" this time), the

(Continued on page 14)

WITH THE SUFFRAGAN BISHOP

By THE RT. REV. RICHARD MILLARD, D.D.

Mr. Duncan Hines did not study a menu with any more interest than I have come to look upon the budgets of our missions and churches. You are familiar with the usual format, first the income then the disbursements. Almost invariably under disbursements the list is in order: salaries, administration, music, education, and then an item which is designated "Diocesan Assessment" or just "To the Diocese."



If one were to look over the budget of the local country club one would see listed first salaries, then administration, probably club house maintenance, and greens maintenance, but no item for the establishment of other country clubs. Herein lies the difference. We belong to God's Family and we have no place before His face alone or in isolated groups. You will remember what Joseph said to his brothers as they left Egypt to return home: "Ye shall not see my face, except your brother be with you." We bring our brother along with us in our prayers, our service and in our stewardship. I am still looking for the budget which will give our gifts outside our parish a name that is as descriptive as the nature of these gifts really are. They are certainly far more than "To the Diocese" as they further the work of the Kingdom far beyond the administration of a Diocese. Occasionally the word "Benevo-

(Continued on page 14)



Trinity Church, San Jose, as it appeared in the early 1880's. The "Norman" tower at the right has since been replaced with a more traditional spire. The parish is celebrating its centennial year in 1961.

Trinity Church, San Jose, Plans Observance Of Hundredth Anniversary of Founding

By The Rev. W. B. Murdock

It's the Centennial year for Trinity, San Jose. Although the first services of the Church were held in the county as early as 1854, it was not until 1860 that Bishop Kip was able to place a full time man in San Jose. That man was the Rev. S. S. Etheridge, recently of the Diocese of Wisconsin, and appointed as missionary in San Jose, holding his first service in the old City Hall on December 2, 1860. In February of the next year the Standing Committee of the Diocese authorized the establishment of the parish, and on February 22, 1861 (the date the parish is observing as its centennial) Mr. Etheridge held an organizational meeting in the City Hall. At that meeting the first vestry was elected and the name of the parish chosen.

A centennial is an important milestone in any land, but here in the west where change is the order of the day, it is rare enough to find a parish 100 years old

(there are only five parishes older than Trinity), but it is rarer yet to find that parish still worshipping in its original edifice. The Rev. Mr. Etheridge lived long enough to see the first unit of the Church completed in 1863. He died in 1864 and lies under what was once the altar, but is now the organ chamber. The only major change in Trinity's exterior took place during the rectorate of the Rev. George W. Foote. By this time the city, which had once clustered about the old Spanish Market Street plaza, had already begun to grow. After the arrival of the railroad and the conclusion of the Civil War, the fertility of the soil, and the climatic conditions had already worked their charms on the early visitors, and many stayed on. The pressure of this growth was felt by the mid-seventies, and a Captain Hammond was commissioned by the vestry to carry out expansion plans "the cost of which was not to exceed \$3,000."

Captain Hammond was an ingenious builder, to say the least. At the time major renovation plans were carried out in 1958, the enlargement designs of this early contractor were easy to follow. He literally sawed the original building asunder, one half serving as the south transept, the other as the east nave. For days before the construction of the enlarged portions began, the two portions of the little church stood in their respective places, looking forlorn enough in the hot summer sun, with ivy torn from its roots hanging dry and dead from sides and roof. In due time the newer portions were completed. The church was formally reopened by the Rt. Rev. William Ingraham Kip, the first Bishop of California, with the assistance of Bishop Whitaker of Nevada on September 3, 1876.

Mr. Foote's name is also connected with a financial problem that occupied that attention of every vestry during the first 50 years of the parish's existence. Trinity was organized as a "free" church, but within three years it was found necessary to go back to the older practice of renting "sittings." Again during Mr. Foote's rectorate

(Please turn page)

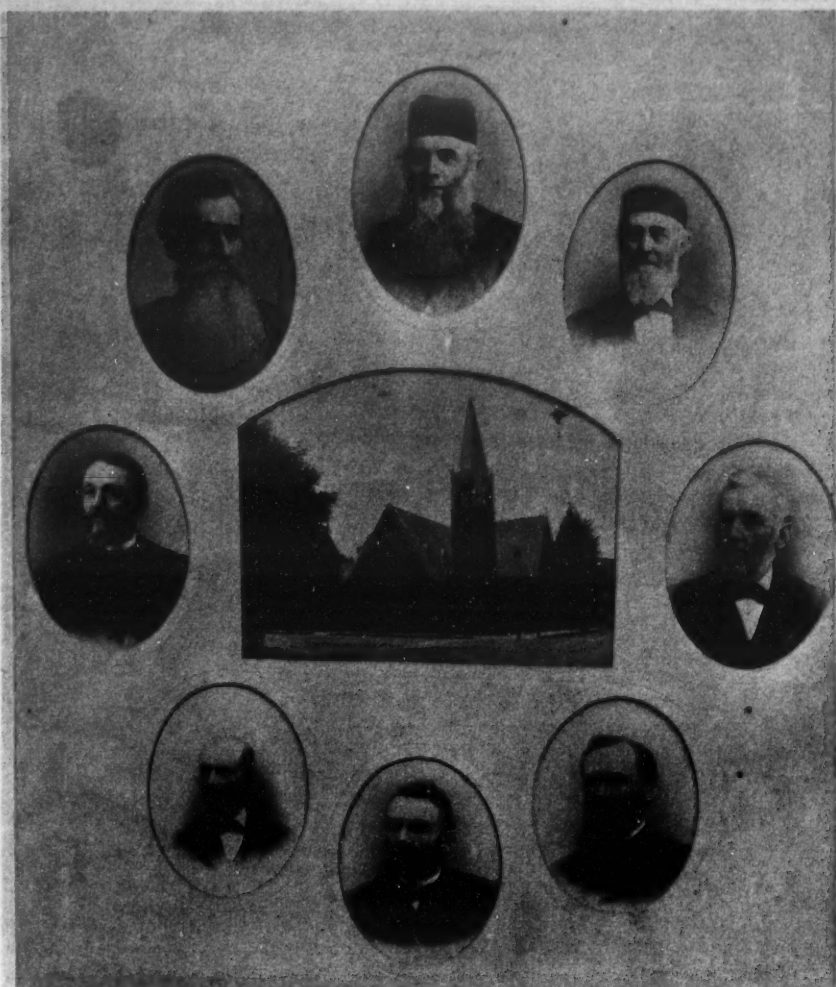
the parish went back for a five year period to a "free" basis, but eventually with extreme reluctance the rental system was resumed. After the Church was enlarged, records reveal that there were 418 "sittings" which rented for \$1.25 a month. Through many years, until the early 1920's, the parish revenue was largely made up of these rentals, which together with Easter and Christmas specials made up the bulk of the annual receipts.

The growth of the material fabric of the parish was much like any other parish. First a Rectory was added in 1872, then a Parish House in 1888. In the intervening years the Parish House was added to, repaired and rearranged, often the women taking the lead in these matters. The last of the major changes came during Dr. Rifenbark's rectorate when additional property was purchased on South Second Street and the Youth Center was built.

One of the proudest chapters in Trinity's history is its association with the missionary expansion of the Church in Santa Clara County. During the year that the Free Church of the Holy Savior was consecrated in neighboring Santa Clara we read in parish records where the offering of the morning service, \$35, was appropriated to a fund for putting permanent seats into the new Church. These two churches continued as close neighbors, the rectors being mutually helpful, until the Santa Clara Church was dissolved in 1930. The lovely Ascension window, now over the main entrance of Trinity, continues to remind the parish of that early relationship.

Trinity has mothered many missions, some of them short lived and almost forgotten. Best remembered of the many is Christ Church Mission, which for many years stood at South 4th Street and William. Changing population patterns and the popularity of the automobile combined to force this mission into decline and the parish was forced to dispose of this property in 1926. Trinity still has several communicants who spent their early years in Christ Church. Another such mission was the St. Andrew's Mission in East San Jose. It was closed down after World War I.

The mission in Sunnyvale had a happier history. It was organized in 1911 under the direction of Clarence Urmey, long time organist and choirmaster at Trinity. The congregation grew in numbers and a building was erected in 1916 with the financial assistance of Trinity, which also concerned itself with the supply of a curate and current expenses. Trinity was directly responsible for the establishment of St. Francis Mission in the Willow Glen district of San Jose, and in 1957 a mission was organized in the Alum Rock area, St. Philip's. The original St. Philip's mission consisted largely of transfers from the mother Church, which again helped with the pur-



Composite photo shows the Rector of Trinity Church, San Jose, in 1888, the Rev. J. B. Wakefield, D. D., (top center) surrounded by his Vestry. The Church itself, center, appears very much as it does today, except that a new and modern three-story parish hall has replaced the rectory at the left.

chase of property. St. Mark's, Santa Clara, is still another valley mission that has received help from Trinity. When the work was revived in Santa Clara the parish helped with the purchase of property.

More recently the parish has seen college work as its number one missionary responsibility. For many years college work at San Jose State was conducted as a part time task by the assistant at Trinity. As the college grew, the inadequacy of this procedure became more and more apparent. Full time work was begun by Mrs. Roy E. Butcher in 1957, to be succeeded by Miss Barbara E. Arnold in 1958. At present the erection of an interdenominational college center is high on the priority list of both the Diocese and the National Council. The parish has just received word that \$10,000 of the Children's Missionary Offering (Mite Box) has been designated for this project. The hope is that before this Centennial year is past that this new building may be begun.

The Centennial plans are in the hands of a committee headed by a former Junior Warden, Mr. Otto Toevs. On February 22, 1961, two affairs have been scheduled. The Centennial supper will feature three speakers: the Rev. Harold Kelley, Historian of the Diocese, Mr. Clyde Arbuckle, Historian of the City of San Jose, and Mr. Olney G. Smith, of the Redevelopment Agency. Messrs. Kelley and Arbuckle will highlight the past, while Mr. Smith will try to look into the next few decades and tell the parish what kind of a future it faces. Another important function scheduled for that same day is the annual Brotherhood of St. Andrew breakfast. Trinity's chapter will host the Convocation of Santa Clara at a 7:30 a.m. breakfast at which the Rt. Rev. Sumner Walters will be the guest speaker.

The Bishop of California will visit the parish on Sunday, February 26, and will preach and lead in a service of thanksgiving for the first hundred years.

DR. MARK RIFENBARK, FORMER S.J. RECTOR, LEADER IN DIOCESE, TAKEN BY DEATH

Just as final plans were being readied for the parish centennial, Trinity's former chief shepherd and a long time leader in diocesan affairs, the Rev. Mark Rifenkark died after a fatal heart attack on Tuesday, December 13. At the time he was stricken, he and his wife were preparing for a Christmas cruise to the South Pacific. Dr. Rifenkark was to have served as chaplain on the trip.

Dr. Rifenkark's service in the diocese goes back to his two years at St. Clement's, Berkeley. In 1925 he accepted a call to the San Jose parish, succeeding the Rev. A. W. Noel Porter, who had just become diocesan archdeacon. He served the historic Santa Clara County parish from that date until his retirement in 1956, and since that time has been active in an emeritus status. Before coming to this diocese he served parishes in Central New York, Idaho, Sacramento, and Utah.

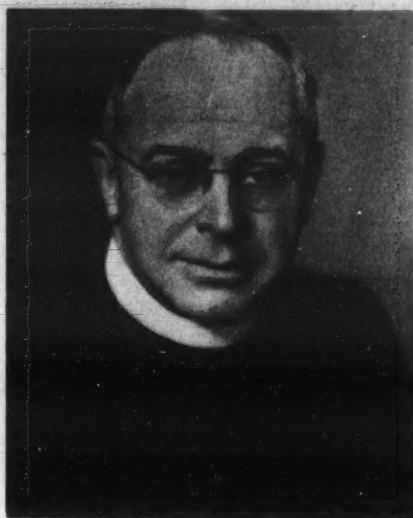
His service to the Diocese of California includes election to Diocesan Council, Standing Committee, and delegate to General Convention. For twenty years he was a member of the Standing Committee and served as its presiding officer for seventeen of those years. In the old Convocation of San Jose, Dr. Rifenkark was Dean of Convocation from 1931 until 1947. In all he was a deputy to General Convention seven times, five times as a representative of this diocese.

His diocesan honors were matched by positions of civic responsibility in San Jose. His fraternal ties include San Jose Lodge No. 10, F&AM, Scottish Rite, and Elks Lodge No. 522. He was a charter member of the San Jose Kiwanis Club as well as a past president. He was a founding member of the local Council of Churches and served on the boards of a variety of civic organizations such as the Red Cross, Goodwill Industries, the Visiting Nurses Association, and the O'Connor's Hospital Fund Drive.

Dr. Rifenkark is survived by his wife Florence; two daughters, Mrs. Dorothy R. Speer of San Jose, Mrs. Marian R. Thomas and a son, Richard K. Rifenkark, a vestryman at St. Matthew's Church, Pacific Palisades, Calif.

Hamilton College, from which he graduated in 1909 with Phi Beta Kappa honors, also conferred upon him a Master in Arts in 1912 and an honorary Doctorate of Divinity, in 1931. His seminary was the General Theological Seminary in New York.

As the parish contemplates its first 100 years, it realizes that its former chief shepherd served it for over a third of that



THE REVEREND DR. MARK RIFENBARK

period. In that time parish records reveal that Dr. Rifenkark has married 1,828 couples, has buried 2,651, and has baptized 2,782 persons. It was not at all uncommon for him to baptize the grandchildren of couples he had married in Trinity during the early years of his ministry here.

The parish said farewell to God's servant Mark in services at Trinity held just two days after his death. The Bishop and the retired Suffragan Bishop were assisted by the Rev. Oscar Green and the Rector, the Rev. William B. Murdock. A capacity congregation was present. The choir was out in full force and led in the singing of hymns in which the hope of man for the resurrection unto the eternal life was sounded. Mrs. Rifenkark has designated that the gifts received be placed in the Mark Rifenkark Memorial Fund. The fund will be used to assist in the training of men for the ministry. Dr. Rifenkark's own bequest to the Church is to be added to this fund after the probate of his will.

Dr. Lake Guest Preacher At All Saints', Carmel

Dr. Sylvia Lake, Ph.D., Professor of Philosophy and Religion in Occidental College, Los Angeles, was guest speaker at the Family Service at All Saints', Carmel, on December 11.

Dr. Lake, widow of the renowned Biblical scholar and translator, Dr. Kirsop Lake, discussed with the Adult Group the nature and meaning of modern Biblical criticism.

Dr. Lake teaches a regular Sunday Bible Class in her home parish of St. James, South Pasadena.

Corte Madera BSA Group Discusses 'Blake Proposal'

The Brotherhood of Saint Andrew at Holy Innocents' Church, Corte Madera, used their December 19 meeting for a lively discussion of the ecumenical proposals of Dr. Eugene Carson Blake, made earlier that month in Grace Cathedral. Rogers Broomhead began the discussion by delivering a condensation of Dr. Blake's sermon, and other members of the Brotherhood presented differing public reactions to the proposal.

Walter Gnerick presented the generally negative position of the American Church Union; while Fred Sommers spoke of the positive reaction of the secular press. Alan Bigelow, reading from "The Scepter," publication of the Church of the Advent in San Francisco, outlined some reactions from within the Diocese of California, and Mr. Sommers spoke again, this time in terms of the success of union movements in South India, a field to which he has given much study.

Opinion at the close of the meeting was divided; some of the men feeling that the proposal was basically unacceptable to Episcopalians, and others feeling that it provided a "starting point" for further discussion.

GFS Summer Opportunities In Mexico, Midwest

Eighteen girls will be offered a chance to aid Episcopal Church Projects in four States and Mexico next summer under the sponsorship of the Girls' Friendly Society. Since its inauguration in 1956, the GFS "Summer Opportunities" program has sent 84 girls to similar projects.

This year's opportunities include migrant missionary work and camp counselling in California; nurses' aid work at the Norton Memorial Hospital in Louisville, Kentucky; Vacation Church School teaching in Mexico; day camp counselling and urban work in New York; and missionary work among the Sioux Indians in South Dakota.

Age requirements for each project vary, but the lower limit is the Junior year in High School. High School Seniors, Graduates and College Students may also apply. Scholarship funds are available to help meet transportation and other required costs, but each girl will also be expected to meet some of the costs of her participation in the program.

Deadline for application for Summer Projects is February 15; and any Pacific Churchman reader who is interested in participating should write at once. Blanks and information may be obtained from the Girls' Friendly Society, 345 E. 46th Street, New York 17, N. Y.

Eleven Ordained to Perpetual Diaconate; Former Baptist Minister Also Takes Orders

The Diocese of California on Christmas Eve morning 1960 took full advantage of Canon Law which allows a man to be ordained Deacon while continuing his business or professional activity. At that time Bishop Pike ordained eleven men to the Perpetual Diaconate at 10:30 a.m. in Grace Cathedral. These clergymen are assigned to serve in presbyteries or individual parishes under the direction of full-time clergy. They are assisting in administering the sacraments, which was their duty in biblical times, and can conduct other services.

Before the Standing Committee of the Diocese approved their ordinations, all took courses in training for the ministry under the direction of the Rev. John A. Luther, Rector of Trinity Church, Hayward, and Rural Dean of the Oakland Convocation, then passed the regular canonical examinations for the diaconate. They were not required to take the full seminary course of study since they were not preparing for the priesthood.

In his sermon, the Rt. Rev. Henry H. Shires, retired Suffragan Bishop of the Diocese, who now serves as Diocesan Director of Postulancy and Candidacy for the Ministry, reminded the candidates that ordination to the Diaconate is the only ordination mentioned in the New Testament, and that deacons then, as in this case, did not normally advance to the priesthood. Bishop Shires added: "The ordinations this morning of these men to the Perpetual Diaconate is not an ordinary ordination. In a sense it is turning the clock back. Ordained to the Diaconate they will remain permanently in the Diaconate in the ordinary course of affairs. And that is the way it was in the New Testament times. Men ordained as deacons according to the biblical record remained deacons and were particularly associated with the Bishops as their assistants in ministering to the many needs of the congregation.

"Another significant aspect of this permanent diaconate is that they remain definitely associated with the laity. Without permanent cures they live as laymen. They work at their tasks as laymen. And in their dedication to His ministry they represent the laity at its highest and best, laymen committed to a vital and day by day witness to the faith as it is in Christ Jesus, men committed to the worship of God as an essential and necessary part of their religion, and to the ongoing work of the Church as it strives to ring religion into our common life as a vital and effective factor."

Others participating in the service were the Suffragan Bishop as Epistoler; and the Rev. Mr. Luther as Litanist. The Gospel was read by one of the newly ordained deacons, Mr. Nissen of St. Paul's Church, Salinas. The candidates were presented by the priests from whose parishes they have come.

The men ordained to the Perpetual Diaconate and their assignments are as follows:

ROBERT H. ANDERSON—Mr. Anderson was born in Berkeley in 1920 and attended the Berkeley primary and secondary schools; for four and a half years, beginning Sept. 1941, he was in the Navy and became a naval aviator. In 1947 he graduated from Stanford University with a B.A. degree. He was married in 1947 to Charlotte Anderson and has three children. Mr. Anderson is now half-owner and operator of a sawmill and logging company. He will be assigned to Christ Church, Portola Valley.

JAMES M. BUXTON—Mr. Buxton was born in 1903 in Vermont where he received his entire education, graduating from the University of Vermont with a Bachelor of Science degree in Education. He served for two years as a Lieutenant in the Navy and for the past 23 years, with the exception of his Navy career, has been with the IBM Corporation. Mr. Buxton is married and has no children. He will be assigned to Mt. Diablo Presbytery.

ALFRED D. CARSON—Mr. Carson was born in Newport News, Virginia in 1922 where he completed his secondary education. He served in the Navy from 1940 to 1945, resigning as an Ensign. He attended Oberlin College in Ohio for two years and has done work at the University of Santa Clara, the University of California, Berkeley, and San Francisco Law School. He is the city sales manager for the Liberty Mutual Insurance Company. He was married to his wife, Ruth, in 1944. He will be assigned to Eden Presbytery.

R. SCOTT COCHRANE—Mr. Cochrane was born October 9, 1903, in Ireland, where he received his early schooling. After coming to his country he spent three years at the University of California in Berkeley. He is married and has one son. Mr. Cochrane is an insurance representative with the Renstrom Real Estate firm. He will be assigned to the Eden Presbytery.

DONALD A. DE COSS—Mr. De Coss was born in 1920. He attended elementary and secondary school in Oakland and upon graduating went to work

for the Wells Fargo Bank, where he is now employed. He had a four-year leave of absence from the bank when he was a Finance Officer in the Army. Mr. De Coss has had courses in banking and mathematics at the Golden Gate College and the American Institute of Banking. He is married and has one daughter. He will be assigned to St. John's Church, Oakland.

VALENTINE R. DODD—Mr. Dodd is 42 years old and was born in Hong Kong. While there he attended Anglican parochial schools and during the war worked for the British Government in Macao. Since 1951 he has been with Pan American Airlines in this city. Mr. Dodd is about to complete his full course of study for the Bachelor of Arts degree at City College of San Francisco. He is unmarried. He will be assigned to the Mission Presbytery in San Francisco.

WILLIAM D. DULANEY—Captain Dulaney was born in 1924 and received his secondary education in Washington, D. C. In 1940 he entered Pomona College, California, where he attended through the summer of 1922. After attending the University of Maryland for a year he entered the Army in 1943 and was discharged as a Master Sergeant in 1946 and graduated in September of the same year from Pomona with a B.A. degree. He received his LL.B. Yale in 1951, in which year he entered active duty with the Army on his own application and now holds his commission in the regular Army. He will be assigned to the Church of St. Mary the Virgin, San Francisco.

GEORGE H. EMERSON—Mr. Emerson was born in Cynwyd, Pa., on September 24, 1901. He graduated from high school in Philadelphia. Mr. Emerson went to the night law school of the Southwestern University in Los Angeles while keeping a full-time job as a casualty insurance claims adjuster and graduated in June, 1927. He retired from his law practice in 1959. In 1931 he married Irma Furney Sorter and the couple have one son. He will be assigned to St. Andrew's Church in Saratoga.

ROBERT E. HOGGARD—Mr. Hoggard was born in London, England, on November 25, 1916, where he received his primary and secondary school education. In 1937 he entered the Salvation Army's International Training College in London, graduating in 1939. During the Blitz in London he directed and organized relief services for the people of London. From the end of 1941 to 1944 he was stationed in Trinidad, working under the USO with American and British troops; then back to England, engaging in air raid re-

(Continued on page 13)

ANDREW C. SILVERLIGHT TAKEN BY DEATH

The Reverend Andrew Charles Silverlight of Mill Valley, retired priest of the Diocese of California, died in a hospital in Napa on November 21, following a lengthy illness. Requiem celebration of the Holy Eucharist was held at St. Mary's Church, Napa, by the Reverend Thomas B. Turnbull, Rector, on November 25.

The Reverend Mr. Silverlight had retired in 1954, having last served as Vicar of the Church of the Good Samaritan in San Francisco. Born in 1888, he was ordained Deacon in 1915 by the Bishop of Toronto, and priest the same year by the Archbishop of Nova Scotia. He served as Curate of Epiphany Church, Chicago, before coming to the Diocese of California in 1927, to become Rector of Holy Innocents. He later was Rector of Grace Church, Martinez, and left the diocese for several years to serve in the Church of England before returning to Good Samaritan in 1945.

He is survived by his widow, who makes her home in Mill Valley.

Churchmen Take Posts In Intercultural Fellowship

Mr. and Mrs. Oliver R. Heir, 2931 Pine Street, Berkeley, have been installed as co-presidents of the Intercultural Christian Fellowship of the East Bay. Also installed was Mrs. Lottie Moody Sandford, 955 Stannage Avenue, Albany, as publicity chairman. The Herrs and Mrs. Sandford are members of St. Mark's, Berkeley.

The February meeting of the Fellowship will be held at St. Augustine's Episcopal Church, Oakland. The host pastor, the Rev. Lewis A. Baskerville, is one of the sponsors of the interdenominational organization. Speaker at the February meeting will be Mr. Noah Brokenleg, student at CDSP, who is an American Indian. He will talk on the history and problems of the Indian.

Advent Has Visitor During Christmas Season

The Rev. Emod Brunner, Ph.D., headmaster of York School in Pacific Grove, was in residence at the Church of the Advent, San Francisco, over the Christmas Holidays. During his stay there, he assisted the Rector, the Rev. James T. Golder, in the services and ministrations of the Christmas Season.

Father Golder has also had the services recently of the Rev. James Bogardus of the Diocese of Olympia, who has also been assisting at Trinity Church, San Francisco, during the absence of a Rector.



Henry Ohlhoff House, Protestant Episcopal Hostel for Alcoholic Men, is located at the corner of Fell and Steiner Streets in San Francisco. Its "half-way" house facilities have provided a haven of refuge for many seemingly hopeless alcoholics who have been returned to a useful place in society.

OHLHOFF HOUSE CHRISTMAS BULLETIN TELLS STORY OF ONE MAN'S REHABILITATION

EDITOR'S NOTE: The following article by the Rev. Kenneth L. Sandercock, Director of Henry Ohlhoff House, was included in that Institution's Christmas Bulletin. We are reproducing it because of the wide interest among Episcopalians in the Diocese of California in the rehabilitative work of Henry Ohlhoff House.

"CHRISTMAS—1959.

"Sick to death and in a drunken stupor produced by a two-year binge, George H. stared blankly at the walls of a frowsy dollar-a-night hotel room, the unmade bed, the dirty peeling paint, the wash basin rimmed with grime. Down the hall a fight broke out. The cursing and banging made him hold his splitting head.

"Silently George lifted the bottle and held it to the light, his hands shaking so much he could hardly guide it to his mouth to swallow the last few drops.

"Christmas Eve! What a Christmas! His mind went back to other Christmases, spent with his wife and two lovely daughters, and with close friends. All gone now. He fingered the few coins in his ragged pants—just enough to get a bottle of cheap sherry. Only two years ago there had been a fat

bonus from the company of which he had been an executive for so long. That job was gone, too.

"Steadied by the last drink he lurched to his feet and staggered out, every cell and nerve in his body crying out for alcohol, his mind demanding forgetfulness of what he had become. The wine would help. He could pass out on that.

"CHRISTMAS—1960

"Last May, George came to the Henry Ohlhoff House. There he found what he had so long sought in the bottle. Six months later he left, sober. He has a good new job, a new purpose, a new hope in his heart. This Christmas he is spending united with his family, bringing them the finest of gifts possible—sobriety and serenity, and a peace never known before.

"Christmas Eve! What a Christmas!"

All Saints 'Alsamigos' Sponsor Parish Dance

A Christmas Dance was sponsored on Wednesday, Dec. 29, by "Alsamigos," High School Youth Group at All Saints' Parish, Carmel. The dance was open to all members of the Parish, including adults.



This shows historic Christ Church, Alameda, as it looked before its recent destruction. Prompt action on the part of city and Navy firemen saved the church's newer educational building at the front, left.

Night Fire Destroys Christ Church, Alameda

Flames soaring high in the foggy sky in the early morning of Tuesday, December 27, marked the end of Alameda's 70 year Christ Episcopal Church. The fire started in the sacristy next to the altar, and was first noticed by a passerby who turned in the alarm, and then notified the Rector, the Reverend Wilfred Hodgkin. He and the church's Curate, the Reverend John Schively, responded immediately but were unable to do anything to hold off the spread of the flames.

Both the Alameda Fire Department and the fire equipment from the Navy base attempted to save the historic old wood and shingle structure, but the flames were too far along when the alarm was given for any fire fighting activity to be effective. Adjoining buildings, however, were saved by the prompt action of the firemen.

While the ruins were still smoldering parishioners dug through the smoking embers and retrieved some of the candlesticks and other appointments of the church. The flames at one point had been so intense that solid brass fittings were melted, and most of the items were a total loss.

According to the rector, most of the loss was fortunately covered by insurance; and plans are already underway by the rector, wardens and vestry for the rebuilding of the church on the same site. Located at the corner of Grand and Santa Clara Avenues in Alameda, Christ Church has been one of the prominent parishes of the Diocese, and several of its former rectors have gone on to become bishops of the church, including California's former Suffragan, the Rt. Reverend Henry H. Shires.

Lessons, Carols, Presented At St. John's, Oakland

The ancient service of Nine Lessons and Carols was presented by the Choirs of St. John's Church, Oakland, on the evening of December 29. The program was under the direction of Marvin Blake, Choir Director and Organist.

Members of the Sunday School classes of the 5th, 6th and 7th grades dramatized the Nine Lessons as they were sung by the Adult Choir and the Merbecke (girls) Choir. The pageant depicted the course of events beginning with the promise of God to Abraham and concluding with the arrival of the Wise Men (and the congregation) at the creche of the Christ Child.

The Rev. Ellis E. Peterson is Rector of St. John's Church.

National Council Urges Reconsideration Of Armed Forces Family Return Plan

A strong appeal to Pres. Dwight D. Eisenhower was addressed by the National Council of the Church meeting in Los Angeles in December, asking the President to reconsider his order to bring home the families of service men overseas. A telegram containing the appeal was sent to the President by the Secretary of the Council, the Rev. Canon C. Rankin Barnes. It read: "By direction of the National Council, Episcopal Church, it is my privilege to convey to you the following statement adopted by it on December 2, 1960.

"Because the family is the basic unit of society, and because we are deeply indebted to the men and women serving with the armed forces of this country anywhere but particularly overseas, our concern for them is sharpened by the implications of the recent presidential order requiring within certain numerical limits the separation of dependents (families) from husbands and fathers overseas.

"While we are not qualified to pass judgment upon the question of the drain upon American gold to which this action is directed, we do see the socially damaging results to family life. Inasmuch as community morale and dependable morals are

built upon healthy relationships within the family, we believe that the human cost of such a ruling could outweigh any possible economic imperative, and that some other method should be devised to effect the desired end. (Is it equitable that men who must live abroad should be deprived of their own family life when others take their families abroad for pleasure but are not subject to this requirement?)

"We therefore respectfully urge reconsideration."

St. James', Paso Robles Group Views Social Problems

The regular noon class in personal religion, meeting weekly at St. James' Church, Paso Robles, where the Rev. Thomas Steensland is Rector, chose the Advent season for discussion of social questions. Normally, the group discusses a different book each week, but decided to vary its topic as an observance of the Advent Season.

On December 9, the Rev. William Hogshod of Shandon led a discussion centering around the question of capital punishment and the Church's position toward it.

Social Action?-- More Communication--

By the Rev. Francis W. Read
Vicar of Inverness

When the Church or her clergy speak out on social, political or economic issues, the man in the pews gets nervous.

Off-hand I can think of a half dozen or so recent ecclesiastical pronouncements which have occasioned a nervous reaction among churchmen. They have concerned Congressional investigating committees, birth control, the Chessman case, capital punishment, sit-in demonstrations, the recognition of Red China and other issues. This enumeration is only suggestive. Each of you can think of others. My own infrequent excursions into the field of the Social Gospel have usually occasioned concern on the part of some of my parishioners.

The prophets of social action are conscious of this nervousness and are both grieved and dismayed that it should be. Grieved by the strife engendered by their pronouncements and dismayed because they cannot understand what is troubling the man in the pews.

If they ever experienced his nervous reaction, that was so long ago they have forgotten what it was all about. They see the whole matter in such a different light by now that they envision a dozen other things which should be troubling him but aren't, and are unable to account for his actual uneasiness. So they dismiss his nervous reaction as beneath their notice, shrugging it off as childish fear of an imaginary bogey man.

A Better Climate

There will always be certain tensions between the man in the pews and the prophets of social action, but they can be lessened and a better climate achieved as each strives for a better understanding of the other.

Because theirs is the burden of an affirmative position, the prophets of social action must first perceive the causes of this anxiety and seek to allay it.

Some of this nervousness, to be sure, is of the "let the shoemaker stick to his last" variety—the insistence that religion be isolated from life in an air-tight compart-

ment to be opened only on Sundays—the blind refusal to see the Christian Gospel as overriding and mediating all human concerns.

But by no means all of it. There are men in the pews who recognize the relevance of religion to all life and still have misgivings about the ecclesiastical pronouncements.

They see the prophets of social action as making too thorough an identification of secular and morally indifferent means with the Christian ends sought to be attained thereby. They question the propriety of championing any particular means when Christians in clear conscience may differ as to the route leading to their common goal.

They resent statements being issued in the name of the Church, when its members have not been consulted, and the impression given to the public by such statements that the Church membership concurs.

Is the Layman Committed?

This opens up another difficulty. How far, the man in the pews wonders, is he actually committed? Is he being disloyal to his Church and his membership in it untenable when he cannot accept its secular pronouncements? I am thinking of one man of my acquaintance who was so disturbed two years ago when the Diocese endorsed the exemption of parochial schools from taxation that he withdrew from the Episcopal Church because he felt that continued membership in it would commit him to a position contrary to the dictates of his conscience.

And one difficulty seems to lead to another. What happens to the cherished Protestant principles of private judgment and freedom of conscience when the Church commits her membership to an official view of secular issues?

For that matter, if as the prophets of social action proclaim, all secular issues are essentially theological, doesn't that entitle the ecclesiastic to the final voice and in theory subordinate the state to the Church?

Concern for the Church

But the man in the pews is concerned for the Church herself as well as for his own liberty of conscience and independence of the state.

He recalls what has happened to the denominations which embraced the Social Gospel before it became quite respectable, and how they have tended to degenerate into human welfare societies, jettisoning the Fatherhood of God to make room for the Brotherhood of Man. He recalls how in one denomination as long as thirty years ago a man's views on Prohibition were regarded as of more importance than his belief in the Deity of Jesus, and he sees in that and other denominations today the issue of racial segregation assuming the same position of relative importance. He doesn't want the Social Gospel to displace the Gospel of eternal salvation. Nor does he want the dream of an earthly utopia to dim the Church's sight of the Kingdom of Heaven.

He is concerned, too, lest the Church be deceived into thinking that it can bring in the kingdom by social action as a shortcut for the more laborious task of seeking out individuals one by one and confronting them with the claims of Jesus Christ in their own lives.

Make Meaning Clear

These are the things that are chiefly bothering the man in the pews. To allay his fears the prophets of social action must make clear what they really mean but seldom trouble to say, spelling out their actual intentions in detail.

Of the Godly ends they seek, they must continue to proclaim, as did the Prophets of Israel, "Thus saith the Lord." (Isa. 7:7). But of the worldly means they must emphasize they are speaking on their own human initiative and responsibility rather than by Divine command. St. Paul put it succinctly: "The rest speak I, not the Lord." (1 Cor. 7:12).

Their pronouncements must be so framed as to emphasize their own pro-

(Continued on page 13)



Clergy and lay participants at the dedication service of the new Church School Plant at St. Michael and All Angels, Concord, are shown before the start of the service. Three Parish acolytes are shown with Bishop Shires, center, the Rev. Dr. Daunton, and the Rev. Alan Taylor, Associate Rector of the Parish.

New Church School Dedicated at Concord

A new 16-room Church School Plant was dedicated at the Church of St. Michael and All Angels, Concord, on Sunday, December 11, by Bishop Shires.

Built of basalt blocks to match the Church, and erected at a cost of \$50,000, the building has been under construction for the past five months.

During the service preceding the dedication, a Hymnal was presented to Guy Anderson, Chairman of the Building Committee, and a silver Celtic Cross to Earl Wilson, who had contributed many hours of volunteer labor toward the completion of the building.

"It was especially fitting," reports Dr. Philip Daunton, Rector of the Concord Parish, "that Bishop Shires was present to dedicate the new Church School, since he also was present at the ground-breaking, cornerstone laying, and dedication of the new Church which was completed three years ago."

LIVE to LEARN . . . *A column devoted to the task of education*

By The Rev. Canon Trevor Hoy

Reading, Learning and Living

In the Pastoral Letter issued by the House of Bishops, two sections have special reference to the task of education. Our Bishops said, "Christianity is primarily an affirmation of what God has done, is doing, and will do, and of our participation in these mighty acts of God by our penitent and thankful response . . . Its native language, therefore, is narrative rather than abstract and propositional . . . The Creeds are the skeleton of the Bible and the Bible is the flesh and blood of the Creeds . . . Both Bible and Creeds must constantly be interpreted in terms of the language and thought forms of successive times. This living interpretation is a necessary although a dangerous work. It is a dangerous work because the re-phrasing of the Gospel may bring the re-statement under the power of the culture in which it is re-phrased. Contemporary interpreters are in danger of becoming heretics even as champions of orthodoxy are in danger of becoming unintelligible. From this dilemma springs some of the tensions and controversies in the Church."

The Pastoral Letter itself has caused a

response which reflects the dilemma of which the Bishops speak. Its language tends to be couched in such Biblical and philosophical terms that at least one rector of the Episcopal Church protested that it was unintelligible.

There is no doubt that a far greater familiarity with the New Testament and the Creeds is desirable for most churchmen today. Less than two generations ago there was little likelihood for a person to come from a Christian home without having made the Bible his most studied book. Recently I have been reading a most remarkable biography by Edmund Gosse entitled "Father and Son," which gives us an almost unequalled account of the influences on a young boy raised in a restricted, pietistic family 100 years ago. This work, which has recently been acclaimed by the critics as a classic, shows most convincingly how an orthodoxy which is not re-interpreted in a changing culture can paralyze and almost destroy a child, who finally had to be freed to find himself.

It is possible that we, as parents, often yearn for a more orthodox and pleasant diet of literature for our children, for there are times when the deluge of secular, sex-ridden and violent narratives, both fact and fiction, would seem to drown the human spirit. Efforts have been made again recently

in Marin County to ban certain books which were offensive to some and which have been recommended as reading for high school students. And yet, as the Herald Tribune stated in an editorial on a similar controversy in Connecticut, "if schools are to teach only that which is inoffensive and unembarrassing, education is going to be in a pretty sad state. And a test of inoffensiveness would spell the end of any body of literature worth its name . . . Book burning is probably as old as books. And the people who advocate it nearly always wrap their high motives in thoroughly righteous wrath. But the book burner is the antithesis of the educator . . ."

In trying to defend the right of schools to expose our children to a realistic description of the world in which they will have to live, there is danger. But this is a dangerous world and seeking to shelter our children is no longer a practical strategy in modern society. What we as Christians would hope, however, is that the narrative of our age should be brought under the judgment of the narrative of faith revealed in the Bible and the Creeds and through the continued witness of the Church. This divine narrative (which itself contains some fairly offensive passages if taken from a moralistic point of view) can provide all of us with the strength and sensitivity to live what we have learned of God in Christ.

Lenten Reading: *The New Life* by Theodore Parker Ferris, Seabury Press.

"Positive Identification"

By Col. Carroll Peeke

Thomas Berdue sat trembling in his cell in the Marysville jail. In a few days they would take him out and hang him for murder—a murder he swore he had not committed!

Who was Thomas Berdue? No one in particular. Just one of the many questionable characters who had flocked to California a little over a century ago, attracted by the lure of gold. And now he was to die on the gallows.

Berdue was a small-time gambler. There is reason to believe that he was a convict, transported from England to Australia.

On October 7, 1850, Charles Moore, a miner, was shot and killed during a robbery at Winslow's Bar on the Yuba River. Shortly after the killer was arrested and identified as James Stuart, alias "English Jim," who had been transported to Australia, his sentence remanded, and had become the leader of the "Sydney Ducks," a vicious gang of criminals in San Francisco. A few days after his capture "English Jim" escaped.

The night of February 19, 1851, two men entered the mercantile establishment of Jansen, Bond & Company on Montgomery Street, just off Portsmouth Square, slugged J. C. Jansen, the senior partner, and escaped with some \$2,000 in gold.

The following day Berdue and a companion, William Windred, were arrested. Jansen "positively" identified Berdue as one of his attackers. He was less sure in his identification of Windred.

Half a dozen other "reliable" witnesses "positively" identified Berdue as "English Jim" despite his vigorous denials.

Hustled into court to avoid a lynching, Berdue and Windred were found guilty and sentenced to fourteen years in prison for the Jansen robbery.

Berdue was then sent to Marysville, where again he was identified as "English Jim" and sentenced to be hanged in thirty days.

While Berdue waited execution, the newly formed San Francisco Committee of Vigilance on July 2 arrested William Stevens on suspicion of petty theft. Stevens had an excellent alibi, and was about to be released when a member of the committee recognized him as the real "English Jim" Stuart.

During several hearings before the Vigilance court, Stevens sullenly denied that he was Stuart or that he had killed or robbed. Then one day the Rev. Flavel Scott Mines, the gentle Virginian who had come to San Francisco in 1849 to found Trinity Episcopal Church, came to Stuart's cell in the grim Vigilance Committee jail.

At first Stuart was sullen and suspicious. But as the clergyman talked, Stuart began to show signs of repentance. Next he made a full confession.

He admitted his true identity, and that he and not Berdue had killed Moore. Further, he admitted that he and one Sam Whittaker (who was later hanged by the Vigilantes) had robbed Jansen, and that Berdue and Windred were innocent!

Three days after making his confession, Stuart was hanged, first receiving absolution from the Rev. Dr. Mines. But his confession placed the Vigilance Committee in a most embarrassing situation.

The Committee had turned Berdue over to Marysville authorities as Stuart, and time was rapidly running out on him. So the Committee hastened to make amends.

A messenger was rushed to Marysville to explain the situation. The real Stuart's confession cleared Berdue, and he was released and returned to San Francisco, where the prison term for the Jansen robbery was immediately dismissed.

Berdue was penniless, and to compensate him for his harrowing experience—if one can be compensated for the torture of sitting in a condemned cell, waiting the hangman—the Vigilance Committee raised a purse of several hundred dollars

for him. One of the liberal contributors was Jansen, who had "positively" identified Berdue as his assailant.

For a time after his release Berdue remained in San Francisco, operating a small gambling game. Then he dropped from sight, just another of the drifting characters of that wild and stormy period in California's history.

The case of Thomas Berdue is of interest only to this extent: IF Stuart had not been arrested in San Francisco on July 2, and IF he had not confessed to the murder of Moore, then Berdue most certainly would have gone to the gallows for a murder of which he was innocent! True, all this happened one hundred and ten years ago. But under our present state laws, it could happen again! Jansen was sincere in his "positive" identification of Berdue as his assailant!

The other witnesses who "positively" identified Berdue as Stuart were sincere. But they were wrong! And their mistaken identification came perilously close to sending Berdue to the gallows for a murder he did not commit. If mistakes such as this have happened in the past, there is no guarantee that similar mistakes may not happen in the future!

And once a man has been executed, there is no possible way to restore him to life if it is later proved, as in the Berdue-Stuart case, that he was innocent of the crime of which he was convicted.

Can we as citizens of California, as Churchmen, afford to have this happen? How can we be sure that a condemned man may not later be proved innocent?

We have seen Berdue "positively identified" as Stuart, and only a few days away from an awful death on the gallows.

Is it not time for us to re-study the laws on capital punishment and repeal them, so that a Berdue-Stuart case can NEVER again happen in the State of California?

Fr. Ted Livingston Dies in Accident

A priest was killed and his brother seriously injured, late at night on December 26 in a Merced auto accident. The Reverend Joseph Edgar "Ted" Livingston, 37, formerly curate at The Church of St. Mary the Virgin in San Francisco, was killed instantly, and his brother, the Reverend Jack David Livingston, was critically injured, when the latter's new automobile struck a Santa Fe engine. The Reverend "Ted" Livingston was Vicar of St. Peter's Mission, in Arvin; his brother is Rector of St. Luke's Church in Merced.

A native of Omaha, Nebraska, the Reverend Mr. Livingston studied at the University of San Francisco, the University of Aberdeen, Scotland, and was graduated from the University of California and Church Divinity School of the Pacific. He served churches in the Diocese of Los Angeles before becoming an Army chaplain in 1955. He returned to civilian pursuits in 1958 and served for a brief time in the Diocese of California before taking his last post. He is survived by his wife and two children.

The Reverend Jack Livingston, who also has seen service in the Diocese of Los Angeles and the United States Army, was, at press time still in critical condition in Mercy Hospital, in Merced, having not regained consciousness since the accident.

'Carols on the Grass' At 'Mission' Churches

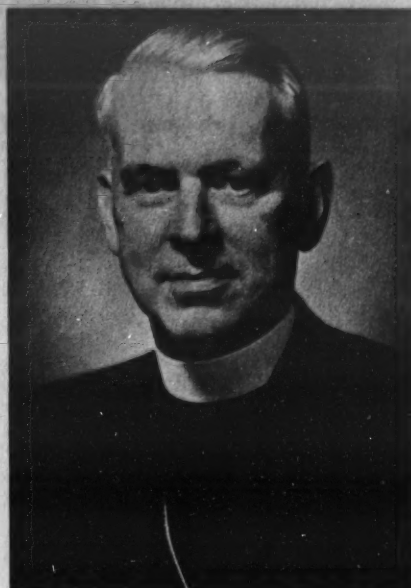
"Carol Singing on the Grass," a Christmas Eve Program sponsored by St. John's Episcopal Church, St. Matthew's Lutheran Church, the Salvation Army, and St. David's Presbyterian Church, was held at 7:00 p.m. December 24 in Valencia Gardens in San Francisco's Mission District.

Choir, clergy, and lay people from the churches were on hand for the event, for which music was provided by the Salvation Army Band. The Rev. Ralph Bonacker, Rector of St. John's, described the program as a step toward the solution of the Church Unity problem in the Mission District.

The four Church groups also issued a joint bulletin announcing their Christmas Eve and Christmas Day Services.

'Face Lifting' Completed At Trinity, Gonzales

A "face lifting" has been given to Trinity Church, Gonzales, thanks to the generous donations of two parishioners. The project included the painting of the Church and of the Vicarage adjoining. The Rev. Ernest Hunt is Vicar of Trinity.



THE RT. REVEREND ARTHUR LICHTENBERGER

P. B. Links Church Life To Family Life

Church Life was likened to family life, and Parishes were urged to look outward on the community and the world rather than to concentrate on inner concerns, in a sermon preached December 4 at St. Paul's Cathedral, Los Angeles, by the Rt. Rev. Arthur C. Lichtenberger, Presiding Bishop of the Protestant Episcopal Church. Bishop Lichtenberger was in Los Angeles in connection with the meeting there of the Church's National Council.

Bishop Lichtenberger declared that there are two questions which test the quality of family life in the Church.

"First," he said, "what is at the heart and center of parish life? Secondly, is the parish turned inward on itself or is it turned outward on the community and the world?" The answer to the first question he listed as worship; as for the second question, he continued, that can be determined by judging whether or not the Church is part of the Community.

"To be a part of the community, the Church must be inclusive, not exclusive," he said. "We must be continuously concerned that all can find a home in the Church.

"We must recognize that in some areas the Church can be a strange and alien thing and we must never allow it to become an island unto itself. We are not separate or isolated groups of people; we are all part of the household of God.

"It is necessary for every parish and all persons to be interested in the total work of the church, and above all, we must turn away from ourselves."

Bishop, Dr. Blake Seen On 'Face the Nation'

Bishop Pike and Dr. Eugene Carson Blake appeared together on the CBS television program "Face the Nation" on Monday evening, December 12. Originally scheduled to meet "face to face" in CBS's New York studio, the Bishop and Dr. Blake found their plans changed by the blizzard which hit New York City the day before. The Bishop arrived in New York in time for the program, after a 14-hour trip from Boston airport by bus and train, his plane having been turned away from LaGuardia Field. Dr. Blake, however, was unable to get out of Detroit, and hence the broadcast was finally done by the "split screen" technique, originating from both New York and Detroit.

Topic of the broadcast was Dr. Blake's proposal for Church Union, reported in the December issue of *Pacific Churchman*. This sermon was preached in Grace Cathedral a week prior to the program. Dr. Blake and the Bishop were interviewed by a panel of the working press on the details of the scheme.

Bishop Millard To Speak At Washington Breakfast

Suffragan Bishop Richard Millard of California will be the featured speaker at the annual Washington's Birthday breakfast of the Convocation of Oakland, Wednesday, February 22, at the Shattuck Hotel in Berkeley.

The breakfast, which is scheduled for 9:30 a.m., will follow a Communion Service at 8:15 a.m. at St. Mark's Church, 2314 Bancroft Way, in Berkeley.

Men and boys of the Convocation are invited to attend, and students and members of acolyte groups are especially invited. Cost of the breakfast is \$1.75, and tickets may be obtained at any of the churches in the Convocation of Oakland, or at the hotel on the morning of the breakfast. Musical program will be provided by the Men's Choral Group of St. Augustine's Church, Oakland; and proceeds from the offering at the Communion Service will go to the Bishop's Bed Fund.

Carmel Church Opens New Nursery Facilities

New Nursery Facilities located in an apartment next to All Saints' Church, Carmel, were recently opened. The quarters were prepared by the Women of St. Ursula's Circle of the Church, and were designed to replace facilities which will be "lost" during the construction of the Church's new Education Building. The Rev. David Hill is Rector of the Parish.

Stewardship, Women's Work Make Statement On Relation of ECW to Parish Budget

A joint statement by the Division of Women's Work of the Diocese of California and the Department of Stewardship was issued in December by Mrs. T. C. Worley, Diocesan President of Episcopal Churchwomen, and the Rev. Canon James P. Shaw, Director of Stewardship for the Diocese.

The statement covers the relationship of the women's work in the parish churches with the Diocesan Stewardship Program.

Pointing out that the Episcopal Churchwomen should not be asked nor expected to support the parish or mission in its normal operating expenses, the statement suggests that the women of the Church should concern themselves with "the advance work of the Church rather than the operating expenses of the Parish or Mission."

"It would be consistent with the Diocesan Stewardship Program if the women would be responsible for pioneering in new areas of outreach and service projects, both within the local Parish and the Diocese," Canon Shaw and Mrs. Worley said. "The many needs of the Church could be given the more personal touch of concerned

women who are not expected to burden themselves with the operating expenses of the local Parish.

"If the Vestry accepts the assessment or voluntary pledge which the women make to the carrying out of the ECW Budget, this means that the family giving is up to the level which makes this possible, and the money raised by the women in various ways would be used for beginning new work or special projects. To have women put in funds to the Vestry Budget so as to meet the assessment or voluntary pledge obviates the purpose of working through the Vestry."

The statement pointed out that the practice prevalent in many Parishes of asking the ECW to support the Vestry's budget year after year, merely "gives the Vestry a crutch, without which it could well do."

Mrs. Worley remarked that it is the intention of the Division of Women's Work to work closely with the Diocesan Stewardship Department, and that any further policy statements on the subject will be made after consultation between the two groups.

'Small Miracle' Reported At Watsonville Church

What was referred to in the Parish Bulletin as "Our own small miracle" took place on the Sunday before Christmas at All Saints' Church, Watsonville, where the Rev. Reginald Rosson is Rector. The story began when Miss Evelyn Tyler, a teacher at Moss Landing School, reported on the plight of a family of twelve who were facing a bleak Christmas. Miss Tyler's report was "passed on" to the congregation attending a "Miracle Play" at the Church by Mrs. Bertram Spencer, Director of the play.

By the following afternoon, clothing, food and gifts had poured into the Church to be given to the family. Mrs. Spencer and Miss Tyler spent several hours sorting clothing, and one 3rd Grade child had been so touched by the appeal that she had to be restrained from bringing to the Church everything in her own clothes closet. She finally decided to bring a present which had been given her for her birthday, and which she had been treasuring.

One of the doctors in the Parish volunteered a year's supply of vitamins for the family, and another Parishioner, who had won a turkey in a local contest, immediately turned this over for the family's Christmas dinner.

According to the Rev. Mr. Rosson, the family consists of the parents and ten children, ranging from 3 to 16.

LETTERS TO THE EDITOR...

To the Editor: Sir,

I am glad to have seen letters recently published in the *Pacific Churchman* which indicate that constructive criticism is acceptable in this diocese. I therefore feel compelled to say that it has shocked me to find our own Diocesan Council still aligned with the groups (mostly radical or red-tinged) which oppose the work of the U. S. Senate and House Committees on un-American activities. When a Church enters the field of politics it not only violates the spirit of our Constitution, but when it speaks officially on matters beyond faith and morals it goes a long way toward the recent pre-election action of the Puerto Rican Roman Catholic bishops.

Admitting that methods of these controversial (but highly necessary) committees are sometimes objectionable, it still remains distinctly a political controversy. Now any man, priest or layman, has the obvious right to his own political opinions and actions, but when an official group or Council speaks for the Church, or a diocese, on political matters, it is not only unrepresentative of the Convention and the individual members, but it is also an action contrary to the dictum of Christ, who said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Respectfully yours,
ALVIN R. LAMB,
(St. Luke's, Los Gatos)

EDITOR'S NOTE:

It will always be the policy of *Pacific Churchman* to print constructive criticism. This letter is another in the recent series of articles and letters which have attempted to define the area of the Church's concern. For yet another view, see Dr. Francis Read's article in this issue. Spokesmen for Diocesan Council's position (and that of the Department of Social Relations) in the above matter have pointed out that the cause at stake is "freedom" which they hold to be a Christian responsibility, and not merely a political one. The traditional categorization of "faith and morals" is from the Vatican Council of 1870, at which the Pope was held to be infallible in these two areas.—R.E.B.

Hunts Have New Daughter

The Rev. and Mrs. Ernest Hunt of Trinity Church, Gonzales, and the Church of the Holy Spirit, North Salinas, became parents on December 23 of a daughter, Elsie Elizabeth. The baby weighed 7 pounds 2½ ounces.

D. OF K. OF DIOCESE ANNOUNCE REDEDICATION

Daughters of the King, Diocese of California, will hold their annual rededication service in the Chapel of Grace, Grace Cathedral, on Saturday, February 4 at 11 a.m. Holy Communion will be celebrated by the Rev. Corwin Calavan, who also will preach.

An afternoon quiet hour with meditation by Fr. Calavan will follow a box luncheon at noon. All Daughters of the King of the Diocese are urged to be present for reaffirmation of their vows.

Daughters of the King have also reported on their Christmas activities. San Mateo Convocation Daughters acted as hostesses for the coffee hour at St. Paul's, Burlingame, on December 11. The senior chapter of that parish also provided a Christmas basket and gifts for six guests at Laguna Honda Home. The chapter is also sponsoring new work in the parish in Wrangell, Alaska.

Junior Daughters of the King in the Burlingame area organized the "candy cane express" for the benefit of the Cerebral Palsy Nursery School. Gifts, Christmas trees, and holly were delivered to the school under the direction of Mrs. Gordon Meachams and Miss Valerie Thirkel, President.

Monterey Peninsula Town To Have Episcopal Church

Eighteen people were present on October 30 for the first service of the Episcopal Church in Marina, a small town on the Monterey Peninsula. The service was held as the result of earlier meetings between a group of interested Marina residents and the Rev. Allen G. McMahan, Vicar of St. Matthias' Church, Seaside.

On November 20, the group began meeting at 6 p.m. each Sunday in the Pentecostal Church Building. The congregation has decided to apply for union with Convention, and has voted to suggest to the Bishop the name "St. Michael's".

At latest reports, a Church School with an enrollment of ten children had also been started. Marina is located at the north edge of the Fort Ord Military Reservation.

Shasta Bowl Is Scene Of IPC Ski Weekend

Shasta Ski Bowl has been chosen by the interparish Council of Young Adults Clubs (IPC) as the scene for the 1961 snow week-end, to be held the week-end of March 10.

An entire ski lodge has been reserved, with accommodation limited to 36; early reservation is therefore advisable, the IPC announced. A charge of \$28.75 will include transportation, lodging, meals, reduced rates on ski lifts and tows, insurance and other benefits.

The Holy Communion will be celebrated each morning of the week-end by the Rev. Canon David R. Forbes, IPC Chaplain.

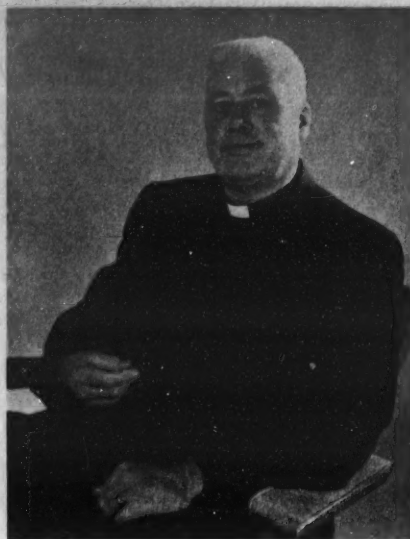
Any one in the approximate age group 18-45 will be welcome, the IPC announced. Those interested should contact Parish IPC representatives or Mr. Paul Holbrook, at ORdway 3-2192 (1060 Bush Street, San Francisco 9).

Russell Ford Exhibits Paintings in Alameda

The paintings of parishioner Russell Ford had a showing on Sunday, December 11, at Christ Church, Alameda.

A nationally-known landscape artist, Mr. Ford is a retired printer and has lived in Alameda since 1901. He attended both the San Francisco School of Fine Arts and the California School of Arts and Crafts and is Past President of the Alameda Art Association. He has painted landscapes in most of the Western states.

The paintings were on exhibition during a coffee hour in the Parish Hall, following the 11:00 a.m. service.



THE REV. GEORGE W. RIDGWAY

New Organ Honors Fr. George Ridgway

A new Allen Organ has been given to St. James Church, Monterey, as a "living memorial to the Vicar—the Rev. George W. Ridgway—in thanksgiving for his 32 years as a Priest in the Church of God."

While Father Ridgway was in St. Luke's Hospital in August, undergoing extensive surgery for a malignant sigmoid tumor, some of the personnel at the United States Army Language School, to which he ministers, decided to present the memorial gift. Contributions have been received from families and friends from all over the United States and parts of England, and the organ is duly installed and completely financed.

Father Ridgway has been recovering from his operation at home since mid-September, and was able to celebrate the Midnight Eucharist on Christmas Eve.

The new organ was dedicated by the Bishop on Saturday afternoon, January 28, with Mr. Robert D. Peterson at the console, and the Rev. H. M. M. Nicholas directing a string and harp group.

Father Ridgway will complete his second year in Monterey on January 15. Previously, he was Rector of Holy Trinity Parish, Richmond, during which time the new Church and Parish Hall were built. He is one of the original co-founders of the Henry Ohlhoff House in San Francisco, and has served parishes in Detroit, Michigan, River Forest and Rockford in the Diocese of Chicago. He was also Dean of St. Paul's Cathedral, Springfield, Ill., and served under Bishop Ziegler in Rock Springs, Wyo., prior to his coming to the Diocese of California.

California Diocese Hold 111th Convention

The 111th Annual Convention of the Diocese of California was held in Grace Cathedral beginning Tuesday, January 31, and continuing over until Wednesday, February 1. The Episcopal Churchwomen held their convention on Thursday, February 2.

Because of the deadline dates for *Pacific Churchman*, it is of course impossible for us to report on convention actions; but a full report will appear in the March issue of *Pacific Churchman*.

It was anticipated that the convention would largely be concerned with the 1961 budget and the new voluntary giving plan by which this budget will be underwritten. The Bishop announced during late December that pledges to the Diocesan Budget were sufficient to allow the Diocese to go on the voluntary plan, tentatively approved at San Jose Convention in the fall.

GIFT SHOP TO OPEN FOR CONVENTION VISITORS

Delegates and visitors attending Diocesan Convention have been issued a special invitation to visit Grace Cathedral's Gift Shop, located between the Cathedral and the Wayside Shrine of St. Francis. The Gift Shop continues to stock religious and philosophical books for adults and children; a fascinating display of arts and crafts from the Episcopal Churches of the Pacific Basin and Far East, and imports from many European countries as well. Jewelry, altar appointments, vestments, and art objects are among the shop's wares, and a large selection of greeting cards is also available.

The Gift Shop is staffed and run entirely by volunteers from the various parishes and has enjoyed a very successful first year of growth and expansion. It is open seven days a week, from 10 a.m. to 5 p.m. on weekdays, and 12:30 p.m. to 4 p.m. on Sundays. Those who would like to contribute their time and talent are asked to contact Mrs. David Forbes at JUniper 6-8285.

George Eppley Accepts Los Angeles Position

The Reverend George Eppley, vicar of St. Luke's, Atascadero, since 1959, has left the Diocese of California to accept the post of assistant at St. John's Church, Los Angeles. The Reverend Mr. Eppley, a C.D.S.P. graduate, had previously served as curate at St. Mark's Church, Palo Alto.

A native of Washington, D. C., Mr. Eppley was formerly an associate professor at Rutgers University, and an industrial relations consultant before entering the ministry. His replacement at Atascadero has not yet been announced by the Bishop's office.

SOCIAL ACTION

(Continued from page 7)

phetic mission, not giving the impression that they are speaking for their fellow churchmen who have not been consulted, but rather emphasizing that theirs is an advanced position—that they man the forward outposts of the Christian frontier and are the vanguard of Christian social consciousness and not the main body. They must take special pains not to seem to commit their fellow churchmen.

They must make clear, too, that they are not trying to dictate solutions to the civil authorities or to bind individual consciences—only to subject all aspects of life to the searching light of the Gospel, particularly those aspects which are generally thought to have only a secular significance.

Anxiety that the Faith be kept entire and that the prophets of social action show the same keen interest in theology and evangelism that they do in the Social Gospel.

A Two-Way Street

But understanding is a two-way street. The man in the pews must rid himself of every vestige of his "let the shoemaker stick to his last" philosophy and perceive the relevance of religion to all life. He must see the prophets of social action as the successors of the prophets of Israel (who themselves were controversial figures and dabbled in politics), and as following in the footsteps of Jesus, who never hesitated to denounce evil or point out the higher road. He must not seek to silence or disenfranchise them because of their ecclesiastical position, but accord them the same rights to freedom of expression he claims for himself. He must not judge them on the basis of sensational press reports, but search out their pronouncement itself, never reading into it more than is actually said. And above all he must perceive that the Christian has no choice between the Social Gospel and the Gospel of eternal salvation—that they are both imperatives.

Both the man in the pews and the prophets of social action can profit by certain words of St. Paul, not uttered with the present controversy in mind, to be sure, but still applicable.

The prophet is cautioned to remember his mortal fallibility and clouded vision, and not to pretend to more than a partial knowledge of God's will or a tentative solution:

"We know in part, and we prophesy in part. Now I see through a glass darkly." (1 Cor. 13:9, 12).

And the man in the pews is admonished to accord his brother in Christ a fair hearing, not condemning him from secular or partisan motives, but to recognize that he

ELEVEN ORDAINED TO PERPETUAL DIACONATE

(Continued from page 4)

lief. He served the Salvation Army with the rank of Major. In 1941 he was married to Marjorie Booth Davey and they have two children. In January 1958 he became senior Child Care Worker at Homewood Terrace and worked there until his appointment at Grace Cathedral in May 1960 as Assistant to the Canon Pastor. He will be assigned to Grace Cathedral.

MARIUS T. NISSEN—Mr. Nissen was born in Denmark on January 15, 1890. In 1913 he sold his business in Denmark and came to the United States. In 1915 he married Marie Nielsen. They have three married daughters and eight grandchildren. Mr. Nissen has his own painting and decorating business in Salinas, California. He will be assigned to the Salinas Presbytery.

ROBERT C. WILL—Commander Will was born July 1, 1915 in Hillsboro Oregon. He received his primary and secondary schooling in Cle Elum, Washington. In 1939 he graduated from the University of Washington, College of Pharmacy. In February 1942 he entered the Navy and was released from active duty in December 1945 as a First Lieutenant. In 1948 he re-

may learn of him, even while disagreeing, in Christian liberty, with some of his more emphatic pronouncements:

"Put on—compassion, kindness, lowliness, meekness and patience, forbearing one another. And above all—put on charity, which is the very bond of perfectness." (Col. 3:12-14—KJV and RSV conflated.)

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WEDDINGS, BAPTISMS, AND PARTIES

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entered the Navy with a regular commission in the Medical Service Corps. He is now a Lt. Commander and is stationed at the Navy Radiological Defense Laboratory in San Francisco. In 1944 he married Marion Canfield, they have four children. He will be assigned to the Church of the Transfiguration in San Mateo.

At the same service the Rev. John Harms, minister of the First Baptist Church of San Carlos until Dec. 31, was ordained Deacon under the terms of Canon 36. This Canon allows a duly ordained minister of another Church, with the consent of that Church, to enter the Episcopal ministry and provides for the recognition of the ministry of Christ that he has already exercised. During this year Mr. Harms has undertaken special studies at the Church Divinity School of the Pacific (Episcopal). The Rev. Mr. Harms' assignment will be announced later. Mr. Harms was born in Chicago, September 6, 1928. He received his schooling in California, graduating from high school in Auburn. He studied for two years at Placer College in Auburn and thence to the College Division of the California Baptist Seminary in Los Angeles where he received his B.A. degree and in 1955 received his Bachelor of Divinity degree from the graduate division of the same school. Mr. Harms married Virginia Unruh in 1949 and the couple have two children.



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(Continued from inside cover)

lences" is found but this has a kind of Victorian flavor to it and is not sufficiently positive, I think. Perhaps the word "Outreach" or better yet "Christian Outreach" is the most descriptive. The other thing I am looking for in a budget is the placement of our Christian Outreach gifts at the head of the disbursement items as the Church exists primarily not to pay salaries, maintain buildings, play music, but to reach out as far as the Love of God reaches.

Santa Lucia's Chapel Organized as Mission

The Santa Lucia Chapel in Big Sur was formally organized as a Mission of All Saints' Parish, Carmel, on Sunday afternoon, November 20, with the Rector, the Rev. David Hill acting as Organizer; Paul Hettick was chosen Warden; Bick Moe was chosen Clerk; and Ransome Cooley was named to be Treasurer.

Canonical bounds of the Mission were established to be that portion of the coastal area south to the Monterey County southern boundary, and east to the ridge of the Santa Lucia Mountains. Permission had been granted last March by the Bishop and Council for the formal organization.

Robert Gholson attended as Vestry representative from All Saints, and Howard Brown and James Neill of the Carmel Parish, also were present. The Vicar of the Mission is the Rev. Peter Farmer; and the Mission will be named "Santa Lucia's".

Mrs. Jones To Head Trinity, S.F., Churchwomen

The Episcopal Churchwomen of Trinity Church, San Francisco, have announced that Mrs. Kellogg Jones has been elected to serve as President of that group for 1961. Mrs. Jones is prominent in Civic as well as ecclesiastical affairs. Her cabinet will include Mrs. Mary Barbier, Vice-president; Mrs. Ronald MacIntyre, Secretary; Miss Harriet Brabble, Treasurer.

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CARE OF ALL THE CHURCHES

(Continued from inside cover)

pledges for this purpose were somewhat less than had been hoped—and much less than we need to fulfill our commitments, e.g. to the CDSP fund—nevertheless it is helpful indeed that \$69,473.60 will be available for this fund.

In making the determination to declare that voluntary giving had superceded assessments for 1961, with the counsel of Bishop Millard and our colleagues, I did so on a basis of three important presuppositions:

1. Although the amount of the pledge barely meets the amount of the budget and therefore there is no "cushion" for defaults, we felt that we could reasonably assume that since the pledges were voluntary, no defaults would occur.

2. Again, since pledges do not exceed the amount of the budget, there is no "room" in 1961 for picking up a deficit from 1960. Therefore, it is essential that the 1960 pledges be paid in full.

3. Again, since we have no margin, it is essential that the Diocese receive the parish payments *month by month*. That is for the simple reason that we have to pay our bills month by month, and have no reserves.

The future of the voluntary giving program depends precisely on the fulfillment of these three assumptions. If we all take particular care in these regards and continue to increase our pledges for work outside the parish, I feel quite sure that we can continue on the voluntary plan and that we will never have to return to a tax system.

Again I say: Congratulations to you all.

Mission Presbytery Service Of Confirmation Held

Union Service of Confirmation was held in the Mission District Presbytery in San Francisco on the Fourth Sunday in Advent, December 18. The Service, for which the Bishop took Order, was held at the Church of St. John the Evangelist in the Mission District.

Participants included the Bishop; the Rev. Arthur Gans, the Bishop's Chaplain; Christopher Burgett and Lawrence Wong, Chaplains of Honor; the Rev. Ralph Bonacker, Rector of St. John's, Deacon; the Rev. William Parsons, Priest-in-Charge of Good Samaritan Church, Sub-Deacon; the Rev. Lane Barton, Vicar of St. Barnabas' Church, The Presenter; and Mr. James Jewell, Master of Ceremonies.

Servers were Browning Hillman, and Michael Burgett. Others taking part in the Service included the Clergy of the Presbytery, the Rev. Messrs. Morgan Tabb, Fordyce Eastburn and Williston Ford, and Mr. Lloyd Coldwell of the Church Army; and various lay members of the Presbytery.

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INDEX**Pacific Churchman/Pacific Church News****Volume 97**

Volume#	97	Publication Name	Pacific Churchman
Dates	March 1961 -December 1962	#Issues	
Frequency	Monthly	Size	8.5x11
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Vol:Issue	Date	#Pg*	Pg Range	Notes
97:1	March 1961	36		
97:2	April 1961	36		
97:3	May 1961	36		
97:4	June/July 1961	36		
97:5	August/September 1961	36		
97:6	October 1961	36		
97:7	November 1961	36		
97:8	December 1961	36		
97:9	January 1962	16		
97:10	February 1962	16		
97:11	March 1962	16		
97:12	April 1962	20		
97:13	May 1962	20		
97:14	June/July 1962	24		
97:15	August/September 1962	24		
97:16	October 1962	20		
97:17	November 1962	16		
97:18	December 1962	24		

*Note: Number of pages per issue may be estimated.

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